



Photo: Jeston Morris

First Nations Warrior: Color Guard includes Michael Smith (United States flag), Marcus Sekayouma (POW/MIA flag), and Keith Tagaban (far end). Mervin Redeye is leading pow wow grand entry carrying the ceremonial staff.

ASU West Pow Wow honors all Veterans

By Jeston Morris

The 19th Annual Veterans Social/Traditional Pow Wow was held at Arizona State University West Campus on November 9, 2019 from 11:00 am to 10:00 pm. As a photojournalist for Labriola Center, I interviewed Elizabeth Young and Mervin Redeye. A question I asked Ms. Young about the history and origin of the west veterans pow wow. "The origins of ASU West Veterans Traditional Pow Wow began with the Native American Student Organization (NASO) in 2000," and "Dennis Eagleman and Keith Tagaban were members of NASO at the time and Autumn Weaver was the President of NASO", said, Ms. Young.

Mervin Redeye is a Marine combat veteran who served in Vietnam from 1963 to 1968. He is a member of the Onondaga Nation, enlisted in the Marine Corps, completed his basic training at Parris Island. He served as 0311 in Vietnam for two years, accepted the responsibility of Marine Battalion Scout,

and remain a Scout until he left Vietnam in 1968. Mr. Redeye carried the ceremonial staff during the pow wow grand entry.

I asked Mr. Redeye, what does it mean to serve your country as a Native American Marine? He replied:

It goes along with all the history of Native Americans. In the last four-to-five hundred years, every battle that was fought was fought with Native Americans. At first, they fought against American flag, and then they fought for the American flag. Throughout all the wars, up to Vietnam, Gulf War, and War in Afghanistan, Native American veterans are still fighting for the American flag. You inherit fighting for the American flag. Fighting for the American flag becomes part of your identity, an identity that has a build-in since of pride. Oorah! Semper Fi! ■

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The Hia-Ced O'odham

By Lourdes Pereira

A:ñi 'añ 'ab ce:gig Lourdes Pereira. A:ñi 'añ cipkan Arizona State University. A:ñi masi Limonsañ Maşad. A:ñi 'añ Sialmek amjed. Ñ-o:g 'o 'ab ce:gig Patrick Andrews. Ñ-je'e 'o 'ab ce:gig Christina Andrews. Ñ-Wosk 'o 'ab ce:gig Henry James Andrews. Ñ-Ka:k 'o 'ab ce:gig Mary Loretta Andrews. Ñ-Ba:b 'o 'ab ce:gig Afonso Jr Gastellum. Ñ-Hu'ul 'o 'ab ce:gig Mary Bell.

I am Lourdes Pereira. I attend Arizona State University. I was born in the month of November. I am from the San Lucy District. My father is Patrick Andrews. My mother is Christina Andrews. My paternal grandfather is Henry James Andrews. My paternal grandmother is Mary Loretta Andrews. My maternal grandfather is Afonso Jr Gastellum. My maternal grandmother is Mary Bell.

I am Hia-Ced O'odham and a citizen of Tohono O'odham Nation. My Tribe the Hia-Ced O'odham is a distinct part of the O'odham community. The Tohono O'odham Nation boundaries was established by the United States Department of Interior (DOI), when the DOI approved the "Papago Constitution" in 1936, which left out the Hia-Ced O'odham ancestral homeland. My people had previously migrated into neighboring tribes, due to the 1851 yellow fever epidemic, which led politicians and anthropologists to regard the Hia-Ced O'odham as "extinct." Because of our historic omission. We are currently trying to recover our ancestral homeland and political identity through federal recognition. Hia-Ced O'odham means "Sand People," which refers to our homelands that characterized by desert landscape and sand dunes.

The Hia-Ced O'odham ancestral homeland covers the entire Organ Pipe Cactus National Monument. Further, to the east, my homeland joins Tohono O'odham Reservation and extends south to Puerto Penasco, Mexico and all along the gulf of California, extends west to Yuma, Arizona, extends north to the banks of the Salt River. My people the Hia-Ced O'odham were



Lourdes Pereira, Philph Childs, Mathew Howe, Sherry Servent, Ray Serventi, Jan howe, virgina Garcia, Delphina Camero, Ari Andrews, Ma;si Andrews, Christina Andrews, Patrick Andrews, Kia;hod Pereira. October 19th, 2019 Hia-Ced O'odham Council popover sale in Ajo Arizona.

nomadic and survived in the most arid parts of the Sonoran Desert, the sandiest and most desolate. Explorers, researchers, and settlers could not believe that anyone could survive in such an unforgiving landscape.

Similar to our other O'odham relatives, Hia-Ced O'odham existence is based on our Himdag, which means "to walk from your heart." Himdag is hard to explain because it is a way of life that we as O'odham embody. In every case, our Himdag ultimately means to be a good human-being, meaning someone who loves, honors, respects, celebrates and co-creates with all that the creator has given us. Further, Himdag also means to live in harmony, balance and interdependence with the Creator. Himdag is something we must have not only within ourselves but also with each other and the land. The Hia-Ced O'odham creation story takes place in l'itoi Ki which is located in the Pinacates by Puerto Penasco. We have many sacred sites that connect to our ceremonies, traditional dances, songs, and we tell stories but only in the winter. We have Salt pilgrimages where young men will run to the salt beds near the ocean, gather salt, and bring it back with them. We do this for protection and a

way to bring blessings to our community. Resilience is part of our heritage because we have had to endure much hardship.

In conclusion, a lot of people are not aware of our existence, some believe we are extinct, but that couldn't be further from the truth. My existence as a young Hia-Ced O'odham directly confronts and debunks the false narrative of the past. The reality is Hia-Ced O'odham people are not extinct. My people have fought against years of oppression not just from the United States but also from the surrounding sister tribes. I come from a long lineage of strong Hia-Ced women who have fought and advocated for our existence and survival, and I plan to follow in their footsteps. We are still here and working diligently towards federal recognition and with preparation. We are coming back home, "uhpam hih". Thank you for reading my piece and to learn about my people I invite you to visit HiaCed.com website. ■

The 11th Annual Labriola National Book Award

By Jeston Morris

Dr. Margaret Bruchac, Associate Professor and Coordinator of Native American and Indigenous Studies at University of Pennsylvania, is the winner of the 11th Labriola Center American Indian National Book Award for her 2018 book, *Savage Kin*. The award ceremony and presentation took place in West Hall, Arizona State University, Tempe, Arizona on September 25, 2019. The book award was sponsored by American Indian Studies, Labriola Center, and the ASU Library.

After the book award ceremony, I interviewed Dr. Bruchac for the Labriola newsletter. The first question I asked Dr. Bruchac is about her heritage and where she was raised. She replied:

I was born in Saratoga Springs New York, and raised in the Adirondacks. There are a lot of families in the mountains who are mixed Mohawk, Abenaki, Mohican, and White folks. It was an interesting time. In my mother's generation, marrying out was the best way to survive. Her Abenaki father pretended he was French, even though he did not speak a word of French, and his father, which would be my great-grandfather, fought in the Civil War and got land through a grant after the war. All these circumstances shape who people are. I identify, as my brother does, with Abenaki roots. But all the other stuff is there as well. My father's family immigrated from Czechoslovakia, and there is also English on my mother's side. Ancestry shapes you but does not limit you.

The second question I ask Dr. Bruchac is what is "Reverse Ethnography"? She replied:

Reverse Ethnography is conducting research on the ethnographers themselves. When tracking Frank Speck, for example, I ask where he comes from, what his kinship relationships are, what shaped his approach to research, and why he was interested in particular things. He was skilled in understanding language and kinship relations, especially in Indigenous

communities, recognizing that each community was distinct. He was very inquisitive, that was part of his work, that was part of his role. Through reverse ethnography, I studied Speck to learn how information came into his hands, to study the objects he collected, and to understand how he came to be viewed as an expert on these Native communities.

He was not, however, the only expert. At Mohegan, for example, eventually Frank Speck stepped aside and let a young Native scholar, Gladys Tantaquidgeon, become the primary authority of cultural knowledge in her community. This changed the fate of her tribal nation. They gained more control over their own sovereignty, their own identity, and their own representation because he was willing to do that. I think they would have done it anyway, but consider the generosity of that, recognizing her intelligence, recognizing where authority should be located. It is kind of interesting, and unusual for that time.



Dr. Margaret Bruchac, Labriola National Book Award, West Hall

The final question I asked Dr. Bruchac is what inspired you to write this book? Is it part of your dissertation? She replied:

No, my dissertation was something altogether different. My dissertation was titled, "Historical Erasure and Cultural Recovery: Indigenous People in the Connecticut River Valley" (2007).

When I did my dissertation work at the University of Massachusetts Amherst, I was interested in how Native people in Western Massachusetts had been erased in the historical record and physically removed, through warfare and diaspora. That is a tragic story in itself, during the French and Indian wars, King Philip's war, all the conflicts of the 17th and 18th centuries. After these wars, there was a great absence of Native nations in the valley. Many families folded in with what we call Western Abenaki today, some moving as far north as Canada. In my dissertation, I tried to track how that happened, and then to track how, during the 19th and early 20th centuries, deceased Native people were collected, in absentia, by college professors who excavated Native graves. When they did those excavations and created the collections, there was an assumption that no living Native people were connected to the collections. That erasure is what really intrigued me, trying to figure out how that happened.

Then, when I started on the book project, I came to realize that erasure could happen even when Native people were physically present. That was my primary question. How is it possible for anthropologists to assert that they are the experts on tribal histories? How is it possible that museum curators are the experts on Native objects in the collections? How is it possible, when an Indigenous Nation is right here, to say that they are not the experts on their own cultural patrimony? I was wary about the Native American Graves Protection and Repatriation Act (NAGPRA) for that reason, because I saw that NAGPRA facilitated recovery only if museums and collectors agreed with tribal information. Disputes often centered on different interpretations of cultural knowledges and different areas of expertise. So, when looking at objects in museums, can we find out what those early Native informants meant? Did people actually give these things away? Did they actually sell cultural patrimony? What were they thinking? I realized that all of the anthropologists who were successful had

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The Labriola National American Indian Data Center was officially dedicated on April 1, 1993. The Center was made possible by the vision of Frank and Mary Labriola, whose generous endowment gift supports its work. It is their wish that "the Labriola Center be a source of education and pride for all Native Americans."

The Labriola National American Indian Data Center, part of the ASU Library, is a research collection international in scope that brings together in one location current and historic information on government, culture, religion and world view, social life and customs, tribal history, and information on individuals from the United States, Canada, Sonora, and Chihuahua, Mexico.

Newsletter published by **Joyce Martin, Curator**
Editor: **Jeston Morris, Archival Assistant**



The 11th Annual Labriola National Book Award

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developed extensive relationships with Native people. How did that happen?

George Hunt, for example, who was Franz Boas' research assistant, was half Tlingit. Hunt married into a lineage of Northwest Coast women and I discovered, by tracking the correspondence, constant references to what Hunt was getting from these women. The real giveaway was when his first wife died; Hunt wrote to Boas stating that he was no longer able to access cultural information. There is a gap until Hunt marries

Tsukwani Francine. Everyone will speak to her. He tells Boas (paraphrasing): "She is so powerful. I can even get information from her when she sleeps, she talks in her sleep. I can read her dreams." Wait a minute.

George Hunt was a go-between, going out and doing whatever Boas asked him to do, but the information was coming from other people. In the Northwest, Native women are the cultural Knowledge Keepers, they are key interpreters of tribal knowledges. That is when I started to recognize that women were being pushed out of the picture.

The 11th annual book award received 20 book nominations. The book award Committee includes Dr. David Martinez (Chair), Dr. Myla Vicenti Carpio (Member), and Dr. Marisa Duarte (Member).

Dr. Cutcha Risling Baldy, Native American Studies Professor at Humboldt State University, received Honorable Mention for her 2018 book, "We are Dancing for you: Native American Feminism and the Revitalization of Women's Coming-of-age Ceremonies." ■